THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—MATTHEW V: 16.

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AUTHORITY IN THE CHURCH OF CHRIST.

THE following discourse was delivered by President George Q. Cannon at the Tabernacle, Salt Lake City, Utah, Sunday, December 13, 1891: In arising to address the Saints this afternoon I do so with a great desire in my heart that I may have the assistance and presence of the Spirit of God, that that which may be said may be of profit to all who shall hear; and that this may be the case, I trust that I shall have the faith of those who are present. I do not believe that any Elder of the Church of Jesus Christ of Latter-day Saints, who feels as he should do, would ever have any inclination to speak to the people unless he had the assurance that the Lord would assist him and give unto him that which should be said. I never wish to speak unless I can be edified by my own remarks; and when we have the assistance of the Lord, those who speak and those who hear are mutually benefited.

As a people, and as individuals, we need to know the mind and will of God concerning ourselves. We are told this is our privilege. The Lord has told us in great plainness that he is willing to pour out His Holy Spirit in power upon His people who seek for it. He has also told us it is His desire that His people should live so near unto Him that He can communicate unto them His mind and His will; in other words, that He will guide His Church by revelation, as in days of old. And this constitutes one of the great differences which exist between the Church of Jesus Christ of Latter-day Saints and all other churches and organizations of a religious character upon the face of the earth. There is one church, at least, which believes in a priesthood which, it is alleged, has derived its power from the days of the Savior and His Apostles. But it is not a general belief that the Lord inspires men and gives unto them His word in our day. In the Church of Jesus Christ, however, it is distinctly under-

stood that the Church cannot stand, cannot progress, cannot accomplish the mission assigned unto it, unless there be constant communication from God to man.

This, as I have remarked, is a distinctive feature, and causes a great deal of opposition, because men who do not have faith are apt to attribute, and do attribute, to men's brains and men's imaginations that which the Church may accept as the counsel of heaven. But it is most unreasonable, if we believe the words contained in the Bible, to suppose that the Church of Christ can be organized on the earth without receiving communication from the Head of the Church. It is true that in Christendom the universally accepted belief is that there has been no communication from God to men since the days of the Apostles. Nothing that has been written or spoken since the close of the Scriptures is accepted by Christendom as authoritative or coming direct from God. The canon of Scripture has been closed, according to the general belief. But it is believed that in previous times God did communicate His mind and will to the children of men. The writer of the books of the Old and New Testaments are credited with the gift of inspiration. They wrote as they were moved upon by the Holy Ghost, and among religious people who believe in Christ as the Savior of the world these writings are considered sacred.

It is a remarkable fact that God never had a people upon the earth whom He acknowledged as His who did not receive communications concerning His mind and will and His purposes connected with the earth and the inhabitants thereof. He revealed Himself to the Prophets. He sent them forth as Jonah was sent to Nineveh, and He confirmed the truth of their words by fulfilling them. In those days, when there was no communication from Him it was considered a sign of the departure of the people from the right path. After the death of Samuel, Saul sought to obtain communication from heaven. There was no Prophet in the land, no Urim and Thummim; and he had resource to the witch of Endor to obtain some knowledge concerning that which he wanted to know. This is recorded as evidence of Saul's wickedness. The case of Elijah and the priests of Baal is another notable instance of the difference between a servant of God and those who are not His servants. These priests professed to have divine authority, and Elijah proposed a test to show to the people of Israel whether they were what they pretended to be or not. Elijah looked upon it as essentially necessary that there should be communication from God to man, and that there should be a recognition by God of the authority which He had bestowed upon him. So it has been in all the history that has come to us from Genesis to Malachi.

When the Savior came among men there had been a long period of time wherein there had been no voice of inspiration heard among the Jews, and the whole nation was startled at the statements which the Lord Jesus made concerning His authority and the authority which He bestowed upon His servants. It was one of the great accusations which they made against Him, that He, being a man, made Himself equal with God. They could not understand how a man could receive such power as He professed to have. They were shocked at that which He taught them. But He

taught His disciples faith in God. He taught them that the works which He did they could do, and even greater, because He was going to the Father. He inspired them with the principle of faith. He reproached them constantly because they were of little faith. He told them that all things were possible to them that believed. And it had a great effect upon His disciples. Their faith was increased, and after the Savior's crucifixion, they received a great endowment of power from on high, with which they went forth and accomplished great and mighty works in the name of their Master, and in accordance with the promises which He had made to them. Where there were no manifestations of this power, Jesus attributed it to the want of faith. It is said that He did no mighty works in certain places because of the unbelief of the people.

But at no time during His ministry did He say to the people or convey the idea that there was a limit to the bestowal of power or the communication of God's will to the children of men. On the contrary, He said that whosoever would do the works that He commanded should know for himself concerning the doctrine; continually impressing upon them that there would be communication from the Father to those who sought to know concerning the doctrines that were taught. Everyone who reads the New Testament can perceive this. If it were not for tradition and for the fact that these blessings are not enjoyed to any extent at the present time, the reader of the New Testament would inevitably come to the conclusion, from the words of the Savior and His disciples, that those blessings, gifts, powers and communications were not intended for that time alone, but were to be bestowed upon the people of God in all ages, if they would live so as to receive them. Jesus never said that these gifts and blessings were intended for the people of that day, and for then alone.

In our day there is that same spirit of unbelief that there was formerly. Jesus reproached the Jews with garnishing the sepulchres of the Prophets whom their fathers had killed. They held the memory of the dead Prophets in great esteem; at least, they professed to do so. They said: "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets." Yet Jesus Himself, the Son of God, walking in their midst and performing the mighty works which He did, was rejected by them, and finally crucified. In this manner they testified that they were the children of those who killed the Prophets, and that they were possessed with the same spirit. When one reads of the mighty works which were performed by the Lord, the wonder arises how it was possible for such a Being to be rejected by them. The Book of Mormon gives an explanation of this. It says that no nation on the face of the earth but the Jews would have done to the Son of God that which was done to Him. They were so wicked, so hardened in their hearts, and so determined to reject God and His servants, that they were ready to crucify the Son of God Himself, and did crucify Him.

Well, as I have said, there is a good deal of the same spirit in our day. Magnificent structures are reared to the memory of the men who once talked with God. There is not a city in Christendom where there are no

temples reared bearing the names of the men who suffered martyrdom because they were the servants of God—St. Peter, St. Paul, St. Mark, St. Luke, St. Andrew; and all those sainted personages were once despised, derided, persecuted, cast out, and finally killed. What was their crime? They professed to have received revelation from God, to be His servants, and to have received authority to act in His name; and because they did this, men sought to kill them. Not many generations had passed away, however, when they became the honored among men. They were extolled and held up as examples. Sanctity was attributed them. Miraculous power was attributed to anything that had been in their possession. The places of their martyrdom were considered sacred. And anything that could be done has been done by different generations to show that if they had lived cotemporary with them they would not have persecuted them or slain them. It is so in this land of America. And yet one of the greatest crimes almost that a man can commit to-day, and one that will arouse the fiercest hatred, and stir up the most violent persecution, is to go into the cities of this land and say that God has called him to be His servant, and that he has authority from God to preach His Gospel and to administer the ordinances thereof, according to the ancient pattern. It would be incredible, if experience had not proved it to us, that such a testimony in these days would produce such results.

A man who had received authority from God would naturally think that if he were to go into a church called after one of the martyred Apostles, the people would be glad to hear him; that all he would have to do would be to say that he had received the same authority from God that St. Peter, or St. Paul, or St. John had, and the congregation and the pastor would invite him to tell them what he had to say. One would think that they would want to hear his message, because, knowing well that men of God have been martyred, they would hesitate about rejecting a communication from such a source. But how different is the experience that Latter-day Saints have gained in this respect! Joseph Smith, a boy, untrained in the schools of divinity—such a one in some respects as were the ancient servants of God—came forward at a time when there was no voice heard from heaven, and nobody knew anything about the mind and will of God; when confusion concerning doctrine prevailed, and professed ministers of Jesus Christ quarreled over important and essential points of doctrine, there being no man on the earth who had the authority to decide which was correct. In the midst of this confusion Joseph Smith appeared and said: "God has spoken to me from the heavens. He has revealed His mind and will. He has told me that all the churches have gone astray; that the Priesthood which was once on the earth had been withdrawn, and that He will restore it again to man, with the ancient gifts and blessings."

Now, one would imagine that, there being such confusion in religious matters, and with the experience of the past, humble, unlettered men having been chosen by God so frequently as His messengers, men would say, "Let us listen to this young man's words and see whether he is indeed what he professes to be." But how different was the procedure!

No sooner did he make this announcement than he was hated and persecuted. He knew, he said, that God had spoken to him, and that angels had ministered to him. He knew it just as well as Paul knew that on his way to Damascus he had heard a voice from heaven. Until it was disproved, his testimony was as good as Paul's, and he was entitled to be listened to, at least. But the lessons of the past were lost upon them, and the ministers of religion did exactly what their predecessors had done among the Jews; for we all know that it was the religious element among the Jews—the men who observed most strictly the law of Moses, who were the teachers of the people, and who set themselves up as patterns of propriety—that persecuted the Son of God. Joseph Smith's sole crime consisted in saying that God had again spoken from the heavens, and that He had revealed His mind and will to man once more. He was an inoffensive person. He was not influential. He was not in a position to do any harm to anybody. But it is extraordinary now to look back and see the storm that was aroused by his declarations. He afterwards testified that he and Oliver Cowdery had received angelic ministrations, and had had the Priesthood conferred upon them—the authority by which God empowers His servants to administer holy ordinances.

[TO BE CONTINUED.]

FAMINES, PRESENT AND PAST.

INFORMATION received at St. Petersburg up to January 21 is to the effect that in the famine-stricken districts of Russia the situation is more distressing than ever. There is terrible mortality among children, and typhus in its worst form is raging in many districts. The authorities have forbidden the press to publish any accounts of the fearful suffering, but notwithstanding this order some idea of the actual condition of affairs is brought before the public. There are between two and three hundred thousand people who are perishing from hunger and cold. They have sold their clothing and everything that could be disposed of for food, until they have now nothing to sell. Some of them have a little bread, made of chaff, pounded grass seeds, and a little barley flour. Many have not even this, but subsist on a small allowance, once each day, of stewed cabbage, stewed pumpkin, or stewed watermelon rinds. Under this fare hundreds have grown weaker day by day, till death relieved them of their mortal agonies. Many, indeed, have been starved outright and there is no doubt that many more will be. The government seems unable to relieve the pressing wants of the people, and in some respects appears to be hardened to their fate, in not accepting with a kindly disposition the offers of assistance from the outside. Private charities are, however, earnestly at work, and are making public appeals for funds to enable them to relieve such as are within their reach.

This dreadful condition in the Czar's dominions naturally causes the mind to revert to the subject of famines as they are detailed in the world's history. The earliest great famine of which we have an account is that of

Egypt, recorded in the Old Testament. The first famine which profane history takes cognizance of occurred in Italy, 436 B. C. Thousands of persons who were driven mad by want threw themselves into the sea, or killed themselves in other ways. In Egypt a famine prevailed in 42 A. D. Rome suffered terribly from a similar cause in 262 A. D. The details of the terrible distress of that period are accurately and exhaustively recorded, and are horrible to read.

The first famine which history deals with as having occurred in the British Islands took place in England, 272 A. D. The people tried to subsist on roots, grass, and the bark of trees. Scotland was visited 306 A. D., and suffered severely. In 310 A. D., it is estimated that 40,000 persons died in England from famine. In 450 A. D., a famine prevailed all over Europe. Parents ate their children. In 789, 823, and 954 A. D., famine prevailed in England, Scotland and Wales.

There were general European famines in 1016, 1193 and 1195. Dogs, cats and vermin were common articles of food in these years, and even cannibalism became quite common. England had serious famines in 1251, 1315, 1336, 1348, and 1565. General famines prevailed in England, France and Western Europe in 1693, 1748, 1789, and 1795. Ireland does not appear in famine records until 1814, then in 1816, 1822, 1831, and 1846.

But for famines of colossal proportions one must go to Asia. In 1838, 800,000 persons died of starvation in northern India. In 1860, 500,000 were carried off, and in 1860, 1,000,000 persons died in Bengal and Oressa. In 1868, 1,500,000 died in Rappootana, and in 1877, 500,000 in Bombay, Mysore and Madras. But China, in 1877 and 1878, stands first in the number of victims of all recorded famines. It is said that 9,500,000 human beings perished.

FACTS AND EVENTS.

At a fire in a coal pit at Essen, Germany, on January 8, six miners were burned to death and seven terribly injured.

Twenty-eight deaths from trichinosis occurred recently in Russian Poland, in the villages along the German frontier.

On January 12 three vessels from Bordeaux, France, were reported as lost at sea. The loss of life is placed at ninety persons.

Through a leakage of gas in a house at Anderson, Indiana, U.S.A., an explosion occurred on January 14, killing seven persons.

The volcano of Colima, Mexico, is still active, the eruptions coming with such force as to throw rocks a distance of four to five miles.

Twenty sticks of dynamite exploded at a stone quarry at Bellaire, Ohio, U.S.A., on January 9, inflicting fatal injuries on nine men.

M. de Quatrefages de Brion, the eminent French naturalist and scientist, died on January 13, in the eighty-second year of his age.

On January 8, bands of anarchists attempted to plunder the town of Xeres, Spain. Troops met them, killed three, and wounded twenty.

The town of Lachute, Canada, was almost wholly destroyed by fire on January 7. Three-fourths of the people were rendered homeless, upwards of three hundred houses being burned.

During January the epidemic of influenza spread with great rapidity both in America and Europe, and the death-roll of victims was very extensive.

Telegrams from Vienna, dated January 8, say that large masses of Russian troops are passing through Lithuania to the Austrian and German frontiers.

Yellow fever and smallpox are raging in Brazil and the West Indies, the death rate being terrific. The crews and passengers of vessels from Brazil suffer heavily.

A disastrous conflagration occurred at Leeds on January 14, originating in a soap manufacturer's shop, under a railway station. Damage to the extent of £300,000 was done. A fireman was burned to death.

A revolt has occurred among the native tribes in Morocco, necessitating the presence of war ships to protect Europeans. Sanguinary fighting is indulged in between the belligerents whenever opportunity offers.

A telegram dated January 13, from Hong Kong, China, announced the wreck, on the Chinese coast, of the British steamer *Namchow*, with a loss of 414 lives. The disaster was attributed to the breaking of a shaft.

On January 7 and 8 a severe snowstorm visited England and Ireland, impeding traffic, and in some places causing severe suffering on the part of the inhabitants. Snow fell to a depth varying from four to eighteen inches.

A railway train went over an embankment at Crawfordsville, Indiana, U.S.A., on December 12, and four cars went down a distance of fifty feet. Four persons were killed and forty others more or less severely injured.

Miss Salmon, who has lived as a recluse at Widcombe, Bath, England, for some time, was found dead on January 8, from starvation. Upon a search of her habitation, £540 12s. in money and deeds for a large amount of property were found between the bed and the mattress.

On the same day—January 14—that the Duke of Clarence succumbed to an attack of pneumonia, Cardinal Manning died at London, of bronchitis. He was in his eighty-fourth year, and before his union with the Romish church was a leading minister of the Church of England.

A revolt broke out in the city of Chihuahua, Mexico, on January 7, when a mob of six hundred gathered around the city hall and killed the president of the state and his secretary. The government sent troops to quell the disturbance. The police killed three of the rioters.

Mohammed Tewfik Pasha, Khedive of Egypt, died on January 7, at Cairo, from a sharp attack of influenza. There is little doubt that the immediate cause of his demise was an overdose of morphine, ignorantly administered by a native doctor. He was the second khedive of Egypt, and was born November 10, 1852. His reign has been marked by a steady development of Egyptian resources, and an equally steady decline in the burden of taxation. His administration was in harmony with the wishes of England, and though the French would like a successor of their own choosing, Abbas Bey, the eighteen-year-old son of Tewfik, and his legitimate successor, has assumed the reins of government, in which he will be supported by Great Britain.

A terrible disaster occurred in a mine at Krebs, Indian Territory, on January 7. Three hundred and fifty men were in the mine, and were gathered at the mouth of the shaft, preparatory to being hoisted out. A "window shot" was discharged by a man still at work, and a terrific explosion followed. The report was so great that the inhabitants of towns within a radius of five miles thought there was an earthquake. Immediately after the explosion a tongue of flame shot out of the shaft to a height of a hundred feet. There was terrible carnage among the men, and headless and limbless bodies were scattered in all directions. One hundred and forty of the men escaped serious injury, one hundred were killed, and one hundred and twelve badly hurt; half of these will die as a result of their injuries.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JANUARY 25, 1892.

"CHRISTIAN" AND "UNCHRISTIAN."

It makes little difference what phase the "Mormon question" assumes, editors and preachers show no disposition to let it rest. It is being constantly advertised in the pulpit and the press. True, many of the allusions to it are far from complimentary, and are equally as far from the truth; yet it is as "a city set on a hill," and cannot be hid. A comparatively brief period has elapsed since the press of the United States was almost unanimous in demanding a law for the confiscation of the "Mormon" Church property. The law was enacted, but as the injustice of its purpose became evident, its provisions were denounced, and the Church found a greater number of defenders outside of its ranks than it had ever known before. The reason for this was not altogether in a desire to do the Latter-day Saints justice, but in many cases arose from a fear that the policy which had been adopted might be pursued to the injury of others than the unpopular "Mormons." Now that the confiscation move has about been accomplished, there are justice-loving journalists whose vigorous protests are yet heard against it and further persecution. A sample of these is the following, from the New York *Truth Seeker*, which refers to the legislation against polygamy, and says:

With any other doctrine of the Church the state has admittedly nothing to do. But this institution has been abandoned, and the "Mormons" are now like other sects, except that they are a little better morally than most Christians. These are the people whose property is taken away from them, while the other sects, not a whit more virtuous, may keep theirs in peace. The Catholics, Episcopalians and Methodists each own several hundred thousand dollars' worth of property in Salt Lake City alone, but no effort is made to confiscate it by the prosecuting attorneys.

The Latter-day Saints ask for equal rights with others to worship God in the manner which they esteem to be His will; but in making this claim they have no idea of conveying the slightest intimation that they wish others to be ill-treated because they are being unfairly dealt with. The various sects clamored for the confiscation act, but that would not afford an excuse for a "Mormon" to demand that the evil should fall alike upon them. The property honestly acquired by Catholics, Episcopalians or Methodists is as much their own as was the small amount the

"Mormons" had accumulated, and the rights of each should be held sacred. It is as much a crime to despoil a Catholic as to rob a Latter-day Saint; and those who engage in such a business, be they individuals, churches or governments, will have a time of reckoning with eternal Justice. Their dishonesty will bear its legitimate fruit; the Saints want no harvest of that kind, therefore they have no part or lot with such schemes.

It is not pretended that there is anything unreasonable in the request that the Latter-day Saints be given the same chance as the various sects of Christendom, though in practice this privilege is denied them, notably at the instance of professed Christian teachers. As the *Truth Seeker* says:

> The treatment of the "Mormons" shows conclusively that polygamy was not their only sin. They opposed the Christian church by being more Christian than the Christians, and they had to be put down.

The last sentence suggests the true cause of the antagonism to the "Mormons." They are more Christian than professing Christendom. But they do not oppose the true Christian Church, for the reason that they compose that Church. They show in their lives the fruits of the Christian religion. They are not found misrepresenting, reviling against and persecuting their fellow men. The Spirit of Christ never instigated the burning of unbelievers or the torture of heretics. The thumb-screw and the fagot are not the means by which Christianity is advanced; those who used them were anti-Christian in their deeds, and their professions to the contrary were hypocrisy. The followers of Jesus of Nazareth promulgate the Gospel of persuasion and peace and good will, not of coercion and cruelty.

The demand of the *Truth Seeker* for fair play for the "Mormons" is inspired by a Christian spirit; that spirit gives fair play to every creed, color and condition. But there is a host of journals who are far from being as honorable and as Christian as our New York cotemporary. Of this class are such papers in England as *Cassell's Saturday Journal*, the *Sunday Magazine*, and others that might be named, which seem to have no regard for the command "Thou shalt not bear false witness against thy neighbor," at least when they are referring to the Latter-day Saints. Nor can they claim immunity from condemnation on the ground of not being aware of the deception they are practicing, for they know better. In order to gratify wickedly selfish desires, they exhibit an intensely un-Christian spirit towards their fellow beings.

If people would only stop to consider, and would apply the light of reason to the accusations by anti-"Mormons," they would easily discover that they could not be true. But as a rule men are not overburdened with discrimination, and do not readily discern the improper motive in a sensational or vicious tale. The Saints have again and again refuted the misrepresentations made concerning them. It is but incidentally that they can give their attention to such things, and then only with a purpose of disseminating the truth, not in a spirit of contention or revenge. "It is better to suffer wrong than to do wrong."

It is not difficult to determine who are actuated by the spirit of true Christianity and who are not. Those who possess that spirit seek to do good even to the humblest and weakest of God's creatures; though contemned by the world, their deeds and words are fragrant with charity and love and truth. But they who persecute, deride, or seek to injure or bring into disrepute their fellow men are prompted thereto by the spirit of Satan; when they take advantage of a people who are unpopular because of their honest convictions, to cast reproach upon them, the action is all the more despicable. "Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles?" The good tree bringeth forth good fruit; the evil is found on the corrupt tree alone. J. H. A.

RELEASES AND APPOINTMENTS.—Elder Daniel J. Low is honorably released from his labors as Traveling Elder in the Swiss and German Mission, to return home.

Elder Robert G. Frazer is honorably released from his labors as Traveling Elder in the Irish Conference, to return home.

Elder Joseph S. Wright is honorably released from his labors as Traveling Elder in the Scottish Conference, to return home.

Elder Nephi Edwards is released from his labors in the Scottish Conference, and is appointed to labor in the Birmingham Conference.

Elder Frederick W. Clark is released from his labors in the Leeds Conference, and is appointed to labor in the London Conference.

MANCHESTER CONFERENCE.—The Manchester Conference will be held on Sunday, February 14, at No. 18, Henshaw Street, over the coffee palace, Oldham. Meetings will commence at 10:30 a.m. and 2 and 6 p.m. All are invited.

MRS. PHEBE DAVIES GRISMER, who stands in the first rank of American actresses, and has frequently visited Salt Lake City, was interviewed by a press representative recently, who inquired what she thought of the "Mormons." She replied: "Well I must say that I never was among people that I liked more or with whom I felt better. In walking through the lovely wide streets in Salt Lake City, or when driving around, I cannot help but notice a general air of refinement and culture even around the smallest houses. They all seem to have such a love for the beautiful, and music seems to come from every quarter. I hear so much about the 'Mormons' in my travels that it makes it very fascinating for me to watch their habits and customs when I am in Utah, and visit their principal buildings."

MR. W. P. METCALF, of Albuquerque, New Mexico, writing to the Chicago *Tribune*, says: "New Mexico and Arizona offer as great a field for archæologists as do the lands where the empires of ancient days flourished. An expedition left Albuquerque only a few days ago to seek for treasure which traditions say is to be found at Grand Quivera, 100 miles from that city. Before the pilgrims landed at Plymouth Rock there were flourishing settlements of white men along the Rio Grande. Coronado, in

his history of the explorations made as early as 1540, wrote of the seven cities of Cibola, describing them as of fabulous wealth and magnificent beauty. The ruins at Grand Quivera are believed to be the ruins of one of those cities. Coronado told of abundant gold and treasures in all of these cities, and many expeditions have explored about Quivera. The ruins indicate that a large city stood there. The limestone walls mark out the sites of palaces, monasteries and churches. A curious thing is that no water can be found for miles around the site of the old city, although treasure searchers have honeycombed the land trying to secure a supply of water. No treasure has ever been found there, but the belief that it is located there antedates any traditions of the Mexicans or Indians. Just what prospects induced the last expedition to start out I do not know."

THE Dean of St. Paul's, London, has a long article in the North American *Review*, in which he shows himself an ardent advocate of corporal punishment. In support of his thesis he quotes the following incident: "I knew a woman whose widowed mother had brought her up in a manner that seemed to me most harsh and unjust. They were in very poor circumstances, and at times the girl was sent out to gather sticks to light the fire; if the child brought too large a stick, the mother would beat her for having stolen it out of a hedge, without examining into the truth of what she asserted. I give this as a sample of the home discipline. Of all the affectionate children I ever knew, that daughter was one of the most remarkable. Her wages were freely given to her mother; there was nothing that she would not do to help her; I believe she would willingly have laid down her life for her. It is only right to say that both mother and daughter were excellent Christian women." If the daughter exhibited the affection which Dean Gregory asserts, she was truly "most remarkable." But people who observe the workings of human nature will conclude that the Dean drew largely on his imagination for the alleged facts in the incident he cites, or he has magnified to a marvellously disproportionate degree the filial affection of the child. Neither of these tendencies, nor both, would, however, create any surprise by appearing in a man who would designate as an "excellent Christian" such a barbarously cruel and unjust mother. The advocates of flogging must be in a bad way when they have recourse to such inconsistencies to bolster up their position.

THE depravity which characterizes a mob of "lynchers" was exhibited to a marked extent in Arkansas, U.S.A., a few days ago. A farmer had been murdered, and the deed was supposed to have been committed by his wife and her paramour. The lynching party took the pair, stripped them, bound them back to back, and hanged them in one noose. There is rarely any justification for a resort to "lynch law," but in this case the disgusting brutality of the mob in denuding the bodies and leaving them dangling from a tree in that state is utterly beyond the reach of extenuating circumstances. If strict justice were to be meted out by the law officers to Arkansas lynchers, their number would quickly diminish.

NOT PREPARED FOR THE GRAVE.

RECENT instances of persons being buried alive have caused some inquiry on the part of newspapers into the record of matters of that kind. The Chicago *Press* narrates a circumstance of unusual interest, wherein a lady narrowly escaped interment before death. Mr. W. D. Curtin, a well-known Chicago undertaker, was asked to prepare the body of a young lady for burial, under the impression that she was dead. That was eight years ago. Now she is the picture of health. Mr. Curtin thus details his experience with the case: It was shortly after I opened up my establishment, when one evening a nicely dressed old gentleman came into the store and asked for the proprietor. I informed him that I was the individual he was seeking, and asked him what I could do for him. He told me he desired my services to prepare his daughter's remains for burial, and wanted her embalmed so that the body would keep a month.

It was about my first good job in this vicinity, and I knew if I did my work satisfactorily to the old gentleman, it would help me in my business, which at the time was not very brisk, as I was comparatively a stranger in that section of the city. The old gentleman seemed anxious to have me take charge of the remains myself. After packing my instrument case and taking an extra quantity of embalming fluid, I started for the residence.

When I rang the bell I was admitted by a servant, who conducted me to the room where the alleged corpse lay. As yet nothing had been disturbed. The body was covered by a sheet, and when I uncovered the face I found it was that of a beautiful girl about seventeen years of age. To all appearance life was extinct, as the body was cold and rigid. I lifted her on my cooling board, and it was then that I discovered, when the features were plainly visible, that her eyes were bright and not covered by a film, as is usual, and that her lips were remarkably red for a dead person. At first I was about to call the old gentleman and tell him that his daughter was not dead; but I thought better of it, as I was sure I was mistaken. Nevertheless I determined to make the usual tests, and was about to prick her with my lance when I thought I noticed a slight movement of the eye. Nor was I mistaken.

I bared the neck so as to get near the artery we use in arterial embalming, and when I made a slight indentation with the knife a small drop of blood dropped on my finger. This blood was warm, and I then knew that life was not extinct. I called a servant and asked her what form of disease her mistress had died of. She told me the doctor said it was "typhoid malaria." I then asked for the death certificate, and found that the servant was right.

I said nothing to any one in the house, and, after wrapping the body in several blankets, placed it back on the bed. I had often read of people being in trances and taken for dead, and was sure that this was a similar case. Not knowing whether she was conscious, I spoke to her and told her that I knew she was in a hypnotic state and not dead, and that I would return in a few moments with a physician.

I passed quietly out of the house, telling the servant to allow no person in the room till I returned, and found a medical friend, who accompanied me back to the house. He was not long in determining the facts, as his diagnosis proved beyond all doubt that the lady was not dead, but in a deep trance. He also thought she was conscious, and spoke kindly to her, telling her not to fear, as she would be all right in a little while. He injected a drug into her arm, and in a short time was rewarded by hearing a slight flutter of the heart, which gradually grew stronger.

When I went down stairs the old gentleman was pacing up and down the parlor floor, and when he saw me he started for his hat and coat, saying he would go back to the store with me and pick out a casket. I told him to be seated, as there was some mistake, as his daughter did not need a coffin at present, and I hoped it would be a long time before she did. At first I could not make him comprehend that his daughter was still alive, but finally convinced him that it was a fact, and introduced him to the doctor, who in the meantime had come into the room.

The old man was partly stunned, and acted more like a crazy man than the sensible person that he was. Well, both the doctor and I sat at the bedside of the girl all night, but it was not until the following afternoon that she recovered consciousness. She knew absolutely nothing of what had taken place, and it was not until some weeks after, when she had fully recovered, that her father told her all. Three years later she was married, and is to-day as happy a wife and mother as lives in Chicago.

THE PASSAGE OF THE ALASKAN ALPS.

In October, 1891, Lieutenant Schwatka and Dr. Hayes, with the exploring party sent by the United States government to Northern Alaska, arrived at San Francisco on their return trip. They left Juneau, on their explorations, with several Indians, and proceeded in canoes up the Yukon River till they reached its source at Dizella. There they disembarked and went on foot in a northwesterly direction, striking in five days the eastern limit of the great Aklene Lake. There they were left by the Indian guides, and, after dispatching letters, got into their canoes again and paddled the whole length of the lake till they reached the outlet, really one of the many branches of the great Yukon River.

It was from this point that the adventurous part of the journey dates. In a single canoe, Lieutenant Schwatka, accompanied by Dr. Hayes and a white hunter, started down the fork, and after several days' hard work got into the Lewis River, another branch of the Yukon. On reaching Fort Selkirk, Schwatka fell in with seven American miners who were waiting for the river to go down before commencing work. A small tribe of Indians was hired to pilot the explorers in a southeasterly direction, and they struggled on for several days until the magnificent range of St. Elias came in sight. Then the Indians warned the travelers against attempting to proceed any further in the same direction. Schwatka refused to listen to their counsel and decided to keep on. The Indians left

them. They pushed on again, every day bringing them nearer to hills never gazed upon before by white men.

As they approached the foot of one of the smallest mountains it really seemed utterly impossible that they would be able to make the passage through. They went on up the hights, over glaciers and rushing rivers, and in two days had journeyed into the heart of the range, the way being most tedious. At one place it was only the lucky discovery of a bear trail in the heavy brush that allowed them to proceed. They were five days in making the passage of the range.

Bearings were taken, and, after descending the mountains, the party headed for the forks of the Copper River. In four days they reached its source, and, after making a canoe of canvas and willow boughs, proceeded down the tributary known as Chitty Stone, the boat being swamped three times in the big rapids. Then matters gradually got from bad to worse, but they kept on until, turning a sharp corner in the boiling torrent, there rose up in front of them two solid black walls, forming an enormous canyon, through which the river rushed.

At this point they experienced the most thrilling episode of the whole journey. The boat shot into the canyon with fearful rapidity, and was knocked from side to side like a shuttlecock. Dr. Hayes and the hunter were thrown into the torrent, and were only recovered by a supreme effort. Nearly all of the valuable instruments of the party were destroyed or lost. The boat then glided into a beautiful, wide stream. At the junction of this with the Copper River they met a tribe of Indians just preparing to go to the mouth of the river to trade. The delta was reached, and the party were conveyed to the cannery on Prince William Sound, where they waited for the monthly mail steamer to Juneau.

The journey was from every standpoint a complete success. Valuable geological and horticultural specimens were obtained by Dr. Hayes, and Lieutenant Schwatka had gathered a very large fund of information. The exploration covered over 700 miles of new country, replete with interesting detail.

"The journey from Fort Selkirk to the foot of the Mount St. Elias Alps, which are from 12,000 to 15,000 high, was about 225 miles," said the Lieutenant. "It was here that the Indians left, being affrighted by the enormous fields of glacial ice which extended as far as the eye could see, and for fifty or sixty miles on each side.

"The white men of the party took seventy-five or eighty pounds each on their backs, abandoning all other property, including the scientific instruments. In a march of about eighty miles we managed to break through the St. Elias Alps on a glacier, which brought us to the east fork of the Copper River. This is a perfect boiling mountain torrent, impeded by glaciers every few miles. The last day's march, from four o'clock in the morning until eight o'clock at night, was only two and a half miles, and so fatiguing as to almost exhaust the party.

"The canvas covers of the bedding were then used to build a boat fourteen feet long, with ribs of willow boughs. In this we started down Nees Guar, a fork of the Copper, hoping that a few miles would take us

out of the enormous rapids. They, however, were thirty-five miles long. The boat was upset several times, and the men were nearly drowned. In one place all went over a fall and under a waterfall. Our speed was very great, and we were not more than two hours in making these rapids.

"After going another 160 miles we met some Indians. By this time we were completely out of food, for a long time having only flour and tea. The descent of Copper River was much easier. When, about the middle of August, we arrived at its mouth, the men were almost shoeless and without clothes. We secured thorough maps taken by Dr. Hayes, of the Geological Survey at Washington. Back of the St. Elias Alps were over fifty peaks, from 12,000 to 16,000 feet high. All the upper forks of White River were mapped out, and many signs of minerals, particularly of copper, were met with. We saw fifty-five lakes, ranging in length from three to one hundred miles. Photographs of everything of interest were taken. The most interesting feature of the whole trip was the successful breaking through of the Mount St. Elias range, a feat never before accomplished by man."

UTAH NEWS.

(Summarized from Territorial papers.)

Adelina Patti is to appear in a concert at the large tabernacle in Salt Lake City on March 2.

Christian Lund, the tallest policeman in Salt Lake City, is six feet six and a quarter inches in hight in his stocking feet.

The *Utah Musical Journal* is a new venture in the journalistic field at Salt Lake City. Prof. J. C. Wolfe is the editor.

Springville, Utah County, has decided to continue in the administration of its municipal affairs the policy of prohibiting the liquor traffic.

On January 1 the Rio Grande Western railway branch, from Springville, around the south end of Utah Lake, to Eureka, was opened for traffic.

The people of Charleston, Wasatch County, have just completed a new theatre. The first floor of the building is used by the town for school purposes.

The Logan *Journal* has been purchased by a company composed of representative democrats of northern Utah, and will be the democratic organ in that section of country.

John L. Robinson, of Terrace, Utah, died on December 30, from the effects of being caught in a blizzard in northern Nevada a few days before, when his limbs were badly frozen.

A snowstorm of great severity visited Salt Lake Valley on the night of December 27. The Utah Central Railway between Salt Lake and Park City was completely snowed under and all trains had to be abandoned.

Andrew Bennett, of American Fork, is in possession of a Bible that was printed 250 years ago. The book is in a well preserved condition and is a valuable specimen of ancient composition, press-work and binding.

An artesian well has been put down on the Springville east bench. Flowing water was found at a depth of 180 feet, the water rising to within eight feet of the surface. Heavier machinery will be used to sink the hole deeper.

A bunkhouse at the South Galena mine, Bingham Canyon, was destroyed by fire on the morning of December 24. Two men, P. O'Malley and Eric Johnson, were burned to death. They were asleep when the fire broke out.